

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse on "The Seed of the Word of God," was delivered by President George Q. Cannon at the Tabernacle, Salt Lake City, Sunday, February 17, 1895.

I will read some of the words of Alma which he addressed to the Zoramites, as recorded in the 32nd chapter of the Book of Alma, commencing at the 26th paragraph:

Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

Now, we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness;

Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

And now behold is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernable, therefore ye must know that it is good; and now behold, after ye have tasted this light, is your knowledge perfect?

Behold I say unto you, Nay, neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit.

But if ye neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away and ye pluck it up and cast it out.

Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the tree of life.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.

And because of your diligence, and your faith, and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure; and ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst.

Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you.

These words that I have read in your hearing were addressed to a people who were making inquiry of this prophet concerning the manner in which they could worship the Lord. They were a poor people who had been thrust out because of their poverty from the synagogues which they had helped to build, and they were brought down in humility and were desirous to be instructed, and this man of God was led to speak to them in this strain. I was reminded very much of this in listening to the last hymn that has been sung this afternoon. These people called Zoramites had apparently apostatized from the Church. Alma, who was the presiding High Priest of the church, took his brethren and went among them to labor in the ministry and to teach them the word of God. He found them in a very peculiar position. They had built a great stand, elevated above the people, and each man went up there, and extending his arms prayed

unto God in a very peculiar fashion, such as had not been known among that race before, and this was part of their prayer:

Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast elected us to be thy holy children; and also thou hast made it known unto us that there shall be no Christ;

But thou art the same yesterday, to-day, and for ever; and thou hast elected us, that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee.

I do not know what effect this hymn that has been sung has upon the young, but when I heard it in my boyhood it filled me with a feeling of fear. These words had a great effect on me:

"We seem alike when here we meet,
Strangers may think we all are wheat,
But to the Lord's all-searching eyes,
Each heart appears without disguise."

And then the last verse:

"O! awful thought, and is it so?
Must all mankind the harvest know?
Is every man a wheat or tare?
Me for that harvest, Lord, prepare."

Now a great many people have believed, and many still believe, that there are some who are predestined to salvation and others to damnation. I had heard of this belief when a child, and was filled with great dread lest I was elected to damnation and was one of the tares that would be plucked up. These Zoramites entertained the same belief. They had the idea that they were elected by the Lord to go to heaven, while others were elected to go to hell. This doctrine is horribly false. All mankind are elected to be saved. No man is a tare unless his conduct makes him such. He is not predestined to be a tare or to be damned, but he is predestined to receive, if he will, salvation and glory in the presence of God. We should understand that there is a difference between foreknowledge and foreordination. Because the Lord knew before the birth of Esau and Jacob what their course would be, it did not follow that He had predestined one to be a faithful man and the other to be unfaithful; but by His foreknowledge He was able to comprehend that. By His foreknowledge He is enabled to comprehend all our lives; but because He has this knowledge it does not follow that we are impelled, despite ourselves, to take the course that he may foresee we shall take. God has given us our agency, and we can exercise it in doing that which is right or in doing that which is wrong. This lies with ourselves, and I would like the young who are here to-day to understand that their lives are before them; good and evil are before them. They have the power to choose the good and reject the evil or to choose the evil and reject the good. In no other way can we be held accountable for the deeds done in the body. We shall stand before the judgment seat of Christ, and each of us will have to answer for the deeds done in the body, whether they be good or whether they be evil;

and the judgment that will be pronounced upon us will be a righteous judgment. If we have done wrong, we shall have to atone for that wrong. If we have done that which is right in the sight of God; if we have walked before Him uprightly, confessing our sins and obtaining the forgiveness of them as we have gone along from day to day, then the reward that will be bestowed upon us will be because of our faithfulness in keeping the commandments of God. A great many have misunderstood the scriptures on this point and have fancied that some were elected for exaltation and glory and others for damnation. But they have lost sight of the other passages of scripture to the effect that every man has his agency and will himself be held accountable for that which he does.

Now, there are a great many people who are asking the Elders of this Church what evidence they can obtain that that which the Elders teach is true. They say that if the Elders would work a sign or perform a miracle, it would furnish them with evidence that they were true servants of God. I suppose this request has been made thousands of times in various lands and by different people of the Elders of this Church. They say, "Your Church professes to have the gifts that once accompanied the preaching of the Gospel. Now let us see the exhibition of this power. Do something that we will be forced to admit is done by the power of God, and we will believe you." Invariably the Elders have declined to do this because they have been commanded not to work signs to satisfy curiosity. Signs are given to follow the believer, not to convince people. The experience of the Elders in preaching the Gospel has been that where men and women have joined the Church through seeing some wonderful manifestation of the power of God, it has seemed to require a continued exhibition of this power to keep their faith alive. This is the experience, I suppose, of all the Elders that have noticed these things. There have been, however, a great many who have seen the power of God manifested and who have been led by that to seek God and to know for themselves, and have not joined the Church merely because they have seen the power of God manifested, but because their hearts were touched and their faith was aroused to believe that this was the Church of Christ. The best evidence that men can get, so far as I know, concerning the divinity of the work of God, is to take the course recommended by the servant of God whose words I have read in your hearing. He compared the word of God to a seed. If it were received in the heart, and it began to swell, and to sprout, and to grow, those who received it might know that it was a good seed. This is the effect that the preaching of the Gospel has had upon the honest in heart in every land where the Elders of this Church have gone. The word of God has been like seed. It has fallen in many instances in good ground, and where it has thus fallen it has sprouted and grown and brought forth fruit, which, as the prophet said, is sweeter than all sweetness, whiter than all whiteness, and purer than all purity. I am sure the Latter-day Saints will see the appropriateness of the figure used by the prophet in their own case. When they heard the Gospel they knew but little about the power of God; but they received it in their hearts, they cherished it, they nursed it, and it began to swell, and to

sprout, and to grow, and it has filled them with light, with joy and with peace, and they know beyond all question that the seed which they have received in their hearts is a good seed, and that the fruit it has borne has been good fruit. It has satisfied the longing of their souls, and they testify before God and angels that it is the truth that they have received. They may never have seen an angel; they may never have seen the dead raised to life; they may never have seen the blind made to see, or the deaf made to hear; they may not have even seen the sick healed by the laying on of hands; but because they have not seen these mighty works it has not deprived them of a knowledge concerning that which they have received. That has rested upon them in power, and they know for themselves it is of God. They have cherished the seed; they have dug about it, and nourished it, and it has grown in their hearts until it has produced most precious fruit, filling their souls with joy, with peace, and with a heavenly feeling. And this is a greater testimony, my brethren and sisters, than visions, or dreams, or angelic manifestations, or the power of God manifested through the healing of the sick, because it is a living testimony in the soul of man.

There are instances, however, such as this prophet alludes to, where men do not cultivate the seed, and do not watch over it; they do not, in other words, pray. Prayer is to the soul like the irrigating stream to our dry and parched fields and orchards. Prayer nourishes, strengthens, and imparts vitality to the seed. The seed grows under the influence of prayer. But where prayer is neglected, the results are just as we see them when we neglect to irrigate our fields and orchards. That which is planted there begins to wither and dry up. So it is with the word of God in the human soul; it must be watered by the Spirit of God. Prayer must be exercised in order to invoke the power and blessing of God to rest upon it. Then the seed grows; the tree grows and flourishes; its branches spread abroad and fill the whole man, and he knows that it is the word of God that he has received. He has a living and abiding testimony in his heart concerning it, and doubt has no room within him. But let him neglect his prayers; let him neglect to cultivate the seed and to watch over it, then it begins to wither, and he begins to doubt, and to ask himself whether this is indeed the work of God. This is not because the seed was not good; it is because of the neglect of the individual.

This is the history of the people who have joined this Church. Thousands have been faithful to the Church. The ground of their faithfulness has been their devotion to the commandments of God, watching over themselves, and invoking by faith the blessing and power of God to rest upon them that they might be kept from sin, and from darkness, and unbelief, that doubt might never enter into their hearts. They have stood firm and steadfast in the midst of all the persecutions that have come upon the people of God. There has been no wavering in their faith, no trembling in their knees, no shaking in their hands; but they have been firm in the power which God has given unto them, and they have lived and died faithful to the truth, bearing testimony to their last moments that God has indeed established His Church in the last days; that He has restored the everlasting Gospel from heaven in its original purity, with the power and authority to administer

the ordinances thereof unto the children of men. But there is a large class who have not taken this course. It brings very sorrowful reflections to think of the number who have joined this Church and who are now not numbered with it, and who have died without the fellowship of the Saints of God and without the promises which God made unto them when they were faithful. Is this because the seed that was sown in their hearts was not good seed? No. We can testify, as did this ancient prophet, that this is not the case. It is not because there is any defect in the word of God, nor any unwillingness on the part of God to bestow His blessings; it is not because He has elected them to be damned; but it is because they have neglected to keep the commandments of God. No man ever fell away from this Church without a cause. God does not deal with His children in that manner. He does not leave them to themselves; He does not desert them. This is the glorious feature connected with the service of God. In the hour of the greatest extremity; in the time when His children need help the most, He is always near to them; He surrounds them with His power, and He bears them off as on eagle's wings. Therefore, no man ever fell into darkness; no man ever became weak in the faith; no man ever lost his standing in this Church, without a cause, and that cause has had its origin in himself. Within himself the cause can be traced, and the all-piercing eye of God, the Eternal Father, has penetrated it. He knows it. The Spirit of God, from which nothing can be hidden, knows it. The Holy Ghost is one of the God-head, and when anything of this kind is done, He is grieved and withdraws Himself from the individual, who is then left to fall into the dark. The light of heaven withdraws itself from such an individual, and he no longer feels the testimony of the Spirit, and he wonders within himself how he could speak as he once did. This does not take place all at once. Rarely is the Spirit entirely withdrawn in a moment. It is like the sinking of the sun in our western horizon. We see the great orb of day disappear behind the mountains, and the heavens are still illumined with his glory; but gradually, and almost imperceptibly in our latitude, darkness spreads over the scene. So it is with the Spirit of the Lord. Being grieved and offended, and there being no repentance, it gradually withdraws itself from the soul, until darkness takes possession, and the man is left then to whatever influence and spirit he has yielded to. One noted man who was once one of the Twelve Apostles, and had been cut off the Church—a man who had testified that he had seen angels of God,—said on one occasion to some who had been his brethren, "I would give my right hand if I could feel as I once felt." That is a strange remark to make, but he had become so dark, and so hardened in his heart, that there was apparently no room within him for the Spirit of God, and it had entirely withdrawn itself. This man, so favored of heaven, who had testified time and again to the truth of this work, and had preached it in power, was left in this condition. But he could recall the joy that he had had. He may have felt that then was a time of ignorance: but, ignorant though he was at that time, according to his own idea, the joy that he had he could not forget, and he said he would give his right hand if he could experience it once again. That was the

result of transgression—transgression so plain and palpable that all who knew him were satisfied what the results would be. They knew he would go down unless he repented thoroughly and sincerely.

[TO BE CONTINUED.]

FACTS AND EVENTS.

Birds which construct hanging nests carefully select limbs or twigs which are thoroughly secure.

The average life of a tortoise is from 100 to 150 years. Some have been known to live 250 years.

Over 130,000 canaries are sent every year to the United States and Canada, from the Harz mountains, Prussia.

In the ocean, at the depth of 500 feet below the surface, the sun has an illuminating power about equal to the light of the full moon.

The animals in the collection of the London Zoological Society, at the close of 1895, numbered 2,369, of which 768 were mammals, 1,267 birds, and 334 reptiles. About 23 species of mammals, 22 of birds and one reptile were bred in the gardens last Summer.

The publication, on a uniform system, of descriptions of all animals known is a task assumed by the German Zoological Society. The magnitude of the undertaking will be appreciated when it is stated that the number of animals known up to the present time is estimated at 360,000.

So wholesome is the practice of reading aloud that medical authorities agree in pronouncing it a healthy and invigorating exercise for the mind and the body. The late Sir Henry Holland says that persons who have a tendency to pulmonary disease should methodically practice "those actions of the body through which the chest is in part filled or emptied of air." He advises that those whose chests are weak should read aloud at stated intervals, and even recite or sing, using due caution as to posture, articulation and the avoidance of excess. "These regular exercises of the voice," he adds, "may be rendered as salutary to the organs of respiration as they are agreeable in their influence on the ordinary voice."

The great international observatory is to be located on San Miguel Mountain, California, with a telescope powerful enough "to see men on Mars and pick up pins on the moon," according to Mr. A. R. Iaham, of San Francisco. Mr. Iaham, who is Vice-President of the World's Proctor Memorial Association, has arrived in New York on his way to Ireland, to confer with Mrs. Proctor, the widow of Mr. Richard A. Proctor, the astronomer. He has also been to Washington, where he consulted all the representatives of foreign governments on the giant telescope project. Mr. Iaham has given the site for the observatory on San Miguel, a mountain said to be well situated for the purpose. It comprises about 12,000 acres, and has an elevation of 3,600 feet. It is eighteen miles from, and has a commanding view of San Diego Peninsula and the Isles of Coronado. It is the intention of the Proctor Memorial Association to construct a telescope on a new plan, with a magnifying power four times that of the new Yerks lens recently set up in Chicago, or the 36-inch lens in the famous Lick Observatory. If this experimental telescope is a success, another and still larger one will be mounted, and then "the secrets of Mars and other planets will be fully revealed," according to the advocates of the project. Mr. Iaham has completed arrangements with Louis Gathmann, of Chicago, for his telescope, which is to be built on an entirely new principle. The objective will be 10 feet in diameter. The Yerks lens is 40 inches in diameter. If the first telescope with the 120-inch objective is successful, one with a 1,200-inch objective will be put up on Mount San Miguel, and then, according to Mr. Iaham, the scientific world will be able to have special despatches from the other planets by means of signals.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 6, 1896.

MORMONISM NO DECEPTION.

THOSE who embrace the Gospel in sincerity and who live lives of consistent Latter-day Saints make no mistake, and are not deceived by accepting the doctrines of what is commonly called Mormonism. There are no requirements made of Latter-day Saints but such as will, if complied with, benefit them in this life as well as in the life to come. Regarding life even from the standpoint of an unbeliever in the hereafter, the true Gospel, as taught and practiced by this people will benefit those who embrace it, because it will enable them to enjoy this life to the greatest extent. The reason for this is easy to discover: the laws of the Gospel are strictly in accordance with the laws of nature; and it is universally admitted that the observance of the laws of nature brings its own reward, for all who break these laws must suffer for so doing.

To hold fellowship with the Latter-day Saints it is necessary for people to be strictly honest and virtuous, and moral in every sense of the term. But unbelievers as well as believers acknowledge that obedience to the laws of morality, like the observance of the laws of nature, is amply repaid in this life, to say nothing of the reward such conduct will merit in the hereafter.

In the revelation given to the Latter-day Saints and known as the Word of Wisdom they are taught what things are injurious to their bodies, and also what things are good for food. By giving heed to the counsels contained in this revelation people can enjoy the greatest degree of mental and physical health that it is possible to have in this life; and happiness in mortality depends very much upon health of mind and body.

One of the doctrines of the Gospel is that of tithing. The Latter-day Saints consider it a duty and a privilege to pay a tenth of their income to the Lord; and, strange as it may seem, the practice of this principle will benefit a person temporally as well as spiritually. There are thousands who can testify to this fact, having proven it by personal experience. Men who have had this experience freely admit that they have prospered more in a financial way by observing this principle than when neglecting to do so. The same might be said in regard to keeping the Sabbath as a day of rest. Those who do so are able to perform more satisfactory work in six days than those who work the seven days.

Mankind are therefore not deceived when they accept of the Gospel and comply with its regulations. People are not misled when they are raised from a condition of poverty and destitution to one of prosperity; they are

not deluded when emancipated from their bondage to appetite and passion and given freedom of soul and a will power that will save them from future enslavement; nor are they deceived when all spiritual doubt and uncertainty are cleared from their minds, when they are inspired with a glorious hope for the hereafter, and an unmistakable knowledge that the course they are taking is acceptable and pleasing to the Lord. These are some of the changes wrought upon the condition of those who embrace Mormonism. They are the fruits that spring from the seeds of the true Gospel of Christ when implanted within the heart of an honest soul.

E. F. P.

ARRIVALS.—On August 5, 1896, the following named Elders arrived in Liverpool per American line steamer *Waceland*: For the British Mission—William J. Mortimer, Provo; William D. Turner, South Cottonwood; Joseph W. Stringfellow, Salt Lake City. For the Swiss and German Mission—Philip S. Maycock, Campbell M. Brown, Brigham A. Perkins, Theodore Nystrom, Harrison E. Jenkins, Salt Lake City; Frank K. Seegmiller, Richfield. For the Scandinavian Mission—Charles M. Olsen, Park Valley; Ole Henry Peterson, Fairview; M. Mickelson, Spanish Fork. Brother George F. Brooks and wife who came on a visit arrived with the above named Elders.

RELEASES AND APPOINTMENTS.—W. T. Lamoreaux has been released from laboring as Traveling Elder in the London Conference, and appointed to the Liverpool Conference.

Joseph W. Stringfellow has been appointed to labor as Traveling Elder in the London Conference.

William J. Mortimer has been appointed to labor as Traveling Elder in the Cheltenham Conference.

William D. Turner has been appointed to labor in the Liverpool Conference.

LIVERPOOL CONFERENCE NOTICE.—The Liverpool Conference of the Latter-day Saints will be held in Manley's Rooms, Central Buildings, opposite Covered Market, No. 10 Lancaster Road, Preston, on Sunday, August 16, 1896. Meetings commence at 10:30 a.m., and 2:30 and 6:30 p.m.

BIRMINGHAM CONFERENCE.

THE Birmingham Conference convened at the Latter-day Saints' Chapel, Hunter's Vale, off Farm Street, Hockley, Birmingham, Sunday, July 26, 1896. Meetings were held at 10:30 a.m., and at 2:30 and 6:30 p.m.

There were present from Zion, President Rulon S. Wells, and his first Counselor Jos. W. McMurrin, of the European Mission; Thos. Bailey, President of, and T. H. Cartwright and John A. Hunt, Traveling Elders in the Nottingham Conference; W. C. Burgon, President of, and Peter Le Cheminant, Traveling Elder in the Cheltenham Conference; W. S. Lamoreaux, A. C. Morris and Elias Jones, Traveling Elders in the London Con-

ference; Jos. E. Booth, and Jos. S. Broadbent, Traveling Elders in the Manchester Conference; and President W. S. Romney and all the Traveling Elders in the Birmingham Conference.

Although the day was stormy and disagreeable, the meetings were well attended by Saints, friends and strangers.

The speakers during the morning service were, President W. S. Romney, Thos. Bailey, W. C. Burgon, T. H. Cartwright, Jos. W. McMurrin; in the afternoon, Peter LeCheminant, J. A. Hunt, Rulon S. Wells; and in the evening, W. S. Lamoreaux, A. C. Morris, Jos. W. McMurrin, and Rulon S. Wells.

In the afternoon, the statistical report for the past six months was read as follows: Number of Seventies 16; Elders 19; Priests 9; Teachers 8; Deacons 6; members 237; total officers and members 295. Number of tracts distributed 34,166; houses visited 6,555; in-door meetings 212; open-air meetings 6; Gospel conversations 819; books loaned 69; books given away 61; books sold 24. Number of baptisms 10; confirmations 10; administrations 80; ordinations 3; children blessed 5; emigrations 1; births 4; deaths 3.

The general authorities of the Church were presented and sustained unanimously. Elder Rulon S. Wells as President, and Joseph W. McMurrin and Edwin F. Parry as his Counselors, were sustained as the Presidency of the European Mission; Elder W. S. Romney was sustained as President of the Birmingham Conference, and the Traveling Elders were sustained to labor in their respective districts: Jos. F. Russon and Manasseh Smith, in the Birmingham district; James Holley and Frank D. Hughes, in the Maxstoke district; John H. Walker, Samuel G. Garbett and Jobe Hill, in the Wolverhampton district; John T. Jacobs and James C. Poulton, in the Worcester and Hereford districts; Frederick B. Goold and Charles H. Baker, in the Northampton district; Herbert Horsley and Benjamin R. Brough, in the Normacot district; Geo. H. Meadows and Chas. Measom, in the Warwick District.

On Monday July 27, at 10 a.m., a Priesthood meeting was held in the Chapel, where much valuable counsel was given by Rulon S. Wells and Jos. W. McMurrin of the Presidency of the European Mission, also by the visiting brethren.

In the evening as is customary the Elders, Saints and many friends, met at the chapel and listened to the rendering of an excellent programme consisting of recitations, instrumental and vocal music etc.; refreshments were served during the evening.

A spirit of brotherly love and unity existed during the Conference. Much praise is due to the Saints for their untiring efforts in making it a success. The excellent singing was a special feature of the services. All felt thankful unto God for the spiritual feast they enjoyed.

JOSEPH F. RUSSON, Clerk of Conference.

ABRAHAM HOAGLAND CANNON.

ANOTHER of the leading men of Israel has been called to the spirit world,

and the community is clothed in mourning because of the death of one of its most active and prominent members. On Sunday morning, July 19, 1896, at fifteen minutes after 5 o'clock, the spirit of Elder Abraham H. Cannon, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, quietly passed from his mortal tabernacle. During the severe illness which preceded Elder Cannon's death all that faith, and love and skill, as exercised by mortal beings, could do, was done; but these availed not to retain here the noble spirit of one who, in the brief span of his existence on earth, had entwined his life as few men do in the closest confidence and deepest affections of his people. Bowing their heads 'neath the weight of a great sorrow, a grief-stricken community acknowledge the hand of God in their bereavement, and humbly say, "Father, Thy will be done."

Relating to his latest illness, Elder Cannon's affliction was sudden and severe in its development, and so averse was he to complaining that not even his family were aware of the trouble until he took to his bed two weeks ago. For some little time previously he would occasionally make a remark about his head aching, but his indomitable will kept him unceasingly at work; his tendency was to belittle any personal affliction that came upon him, and it is doubtful whether he realized until he was unable to leave his room that anything really serious threatened. About a month ago he went on a business trip to California, and while bathing there a dash of cold water in the ear caused great pain. He came home quite seriously ill; and on the 2nd of July Dr. E. S. Wright was called in. From the symptoms as described an attack of typhoid fever was feared. The physician's examination, however, led to the discovery of an ear trouble, and treatment gave temporary relief from the intense pain—so intense that when the doctor touched the ear the patient swooned. It was observed by the physician that a polypoid growth had filled the ear, and was attended by septic inflammation which communicated to within the cranial cavity. An immediate removal of the growth was advised. The case then had gone on five days since the bathing incident alluded to. From the temporary relief given, Brother Cannon did not seem to regard the affliction as of great importance; but with the advent of acute pain, Dr. R. B. Pratt, an ear specialist who had been quite a favorite with the family, was consulted. She called in Dr. Pfoutz, also an ear specialist, and it was determined that by this time not only was an operation necessary but constitutional treatment was an imperative need. Dr. Wright was summoned again, and the polypus or tumor was removed.

By this time the septic inflammation had increased to an alarming extent, and the doctors felt very dubious over the result. By anxiety over various business affairs, by his persistently remaining at work, and by the great loss of sleep which the agonizing pain had caused, Brother Cannon's physical and mental condition had been so weakened as to offer comparatively little resistance to the progress of the disease which had seized upon him. The whole brain was involved in a severe inflammation, secondary to the chronic trouble in the ear. When the polypoid growth was removed it was discovered that there had been a perforation of the drum membrane

into the middle ear; the patient's temperature was high, the pains were intense, and the case very serious.

After the operation and the treatment following, the patient responded so readily that the attending physicians had strong hopes of his speedy recovery, the symptoms becoming favorable therefor. A few days later, Brother Cannon's condition again became worse. The inflammation had gone within the cranial cavity and could not be localized as had been hoped. A second operation was decided upon in the hope of bringing relief and securing a drainage for the cause of the trouble. This operation consisted of an incision through the skull behind the ear. It did not produce all the results hoped for, but brought some relief, the patient again rallied, and hopes for his recovery were brightened. It then became a question as to whether the constitutional treatment being given the patient could correct the trouble; this it would do if the climax was reached. But the latter was not the case. The weakened condition of the patient at the outset, and the hold which the generally inflammatory condition had taken, were too much for the vital powers and all the assistance that could be given.

During all the time of his illness the most assiduous attention was given to Brother Abraham, not only by President George Q. Cannon and the patient's immediate family and relatives, but by President Woodruff, the Apostles and others. There was an intense anxiety for his recovery. When, after attending him closely for some days, there appeared to be a change for the better and a prospect of permanent improvement, his brother John Q. Cannon went out of the city for a few days' needed rest, the unfavorable symptoms again appeared, the brother was communicated with and immediately returned, not stopping to rest even at night till he was again at the bedside of the afflicted man. The two always had been bound together by the strongest affections, and frequently the sick man whispered his brother's name, and that brother's voice was most potent to rouse him from unconsciousness which often came in the severity of illness. On Saturday morning, the period of the final unconsciousness appeared. President Joseph F. Smith, who, like the other members of the First Presidency and the Apostles, had felt the keenest anxiety and solicitude for their afflicted brother, took his place in the sick man's room, and clung to him tenaciously to the last, without rest or food, prolonging his life in his earnestness to have him restored to health.

Abraham Hoagland Cannon was the son of George Q., and Elizabeth Hoagland Cannon. He was born in Salt Lake City, March 12, 1859, his father being absent on a mission to the eastern states at that time. As a boy he was given the best advantages that the times afforded for an education, and being of a studious nature, availed himself thereof, finishing with the Deseret University. For a time when his father, President George Q. Cannon, was editor of the *News*, Abraham was employed at the institution as errand boy. Later he learned the carpenter's trade at the Church carpenter shop, and worked on the Temple block. He also studied under the late Obed Taylor, and became an architect.

In 1879 he was called on a mission to Europe. The first portion of the

time he labored preaching the Gospel in the Nottingham Conference, England; then he was assigned to the Swiss and German mission, where he mastered the German language, and traveled as a missionary in both Switzerland and Germany, presiding over one of the conferences in the latter country. He wrote some of the hymns which the German Saints now sing in their congregations. During his absence on this mission his mother died. He returned home in June, 1882.

On the 9th of October, 1882, Elder Cannon was ordained one of the First Seven Presidents of the Seventies; and on October 6, 1889, he was sustained at the General Conference of the Church as one of the Twelve Apostles. From that time he has been the junior member of the Council of Apostles.

In his religious life and duties he has been scrupulously strict and energetic. No duty devolving upon him was shrunk from, no obligation avoided. Every call was responded to with promptness and filled with fidelity. His precision in this regard was remarkable, and was characteristic of him from his youth up. As a boy and as a man he was frank and fearless, with a love for truth and virtue that was sublime. He never sought to shift to others any burden that devolved on him; and never hesitated in undertaking a task that fell to his lot. In his public religious calling and in his private life he was a true disciple of Christ—essentially a servant of God, whose conduct endeared him to all associates by the bonds of that pure and holy love which comes of conformity to divine principles. When, in the course of events during the persecution of the Saints, a decade since it became his turn to endure imprisonment for his religion, he did so cheerfully, praising God that he was worthy to suffer in His cause; and all sufferings and privations then and at other times in his ministry he bore without murmuring, being willing to endure all for the Gospel's sake.

Previous to this time Elder Cannon had had a long and serious illness, being prostrated with typhoid fever. His life was despaired of by many, but by the mercy and power of the Lord he was raised up, although for years after the effects of the disease caused him much suffering, and it is not certain that the cause of the recent sickness did not have its inception in the earlier illness.

Brother Cannon had extraordinary qualifications for business management, and conducted with success many enterprises undertaken under adverse circumstances. It is notable in his career that all the enterprises with which he was connected were for the advancement of Utah and her people, and of those associated with them. In 1882, when twenty-three years of age, he assumed business control of the *Juvenile Instructor* and associate publications, developing what was a small printing office into one of the foremost publishing houses of the West. During his control there, which lasted until his death, a large number of publications has been issued under his direction; and while he laid no claims to great literary genius, between his other duties, onerous of themselves, he found time to write a vast number of articles for publication, and which have been read with interest by many thousands. The amount of his labor in this line cannot be computed.

In October, 1892, in connection with his brother, John Q. Cannon, he took hold of the *Desert News*, forming the publishing company which now conducts this establishment, and assuming the business management thereof, which he conducted until a short time ago, when other duties called him away. In the year 1892 he also became the editor and publisher of *The Contributor*, continuing in that relation up to date.

Of his other business ventures, there are so many that there is room here for but a passing mention thereof. He was the moving spirit in the Salt Lake and Pacific and Utah and California railways, that great enterprise which was to connect Salt Lake City with southern California and to build a line into the Deep Creek country, and which is still under way. A few months ago he was elected director, vice-president and assistant manager of the Bullion-Beck mining company. He was a director and one of the organizers of the State Bank of Utah; director of the Utah Loan and Trust Company, Ogden; director in Z. C. M. I.; vice-president of George Q. Cannon and Sons Company; director in the Co-operative Furniture Company; first vice-president of the Chamber of Commerce; the owner of a prosperous book and stationery business in Ogden; he had also been an active promoter in canal and irrigation company enterprises.

Words cannot add to the noble character and estimable life of the deceased. The fact that he was beloved by all who associated with him, directly or indirectly, and had the complete confidence of all, tells of his glorious record made in less than two score years of existence in mortality. There are none that had words of criticism even when he was alive, and there are none that have words too good to say of him now. He has fought the good fight, he has kept the faith, and there is laid up for him a crown in the mansions of his Father.—*Deseret News*.

THE ZIONITES.

To the Latter-day Saints, as to Christians in general, the agitation now going on for the colonization of Palestine by the descendants of its ancient inhabitants is of much interest. The Jews have from their first appearance on the stage of human history held a prominent and important role, and their reappearance on the scene is rightly believed to be an indication of the approaching climax in the present act of the great world-drama, and the commencement of a new era—new in every respect.

A writer in *Harper's Weekly* points out that the movement for the restoration of the Jews in our day has assumed such a tangible form as to command attention. The Zionites, as the movers in the cause are called, have become a power. Their efforts have already resulted in the establishment of fully three dozen Jewish colonies in Palestine with more than four thousand colonists, and they have the support of such prominent bankers as the Rothschilds, which is proof enough that the phenomenon is one of great moment.

The Zionite movement owes its origin to the persecution of the Jews in Russia and Roumania. This, says the writer in *Harper's Weekly*, aroused

among the eastern Israelites a phenomenal enthusiasm for a return to the Holy Land. Societies were organized, moneys were secured, and colonies were sent out. As early as 1884 the Russian Zionites held a national congress at Kattowitz, where was founded the Montefiore association, later reorganized, with the sanction of the government, as a Palestine agricultural association. The central seat is at Odessa, and a representative committee sits at Jaffa, where also the organ of the society is published.

The plans of the associates have been carefully matured. Among their ideas is also the establishment of the Hebrew as the language of the Israelites. The Jaffa school for boys and girls is almost a Hebrew college; money for a Hebrew university in Palestine is reported to be forthcoming. The beginnings of a national Hebrew library at Jaffa have been made largely through donations from prominent Jewish scholars. A regular Hebrew literature is being developed. Not only are the standard works of Humboldt, Schiller, Goethe, Shakespeare and others being translated, but also original Hebrew works, especially in poetry, belles-letters, fiction, are attracting the attention of the literary world. Among Jewish lyrical writers Jehuda, Gordon and Mapu deserve special mention. Jewish political papers, such as *Hammagid* (The Reporter,) begun in 1846; *Hammelis* (The Interpreter,) begun in 1861, both weeklies, as also the scientific journal, *Hashachar* (The Morning Dawn,) first issued in 1868, have already an international reputation. By utilizing these means and mediums the Zionites are doing thorough work to educate their people and enthuse them for their projects.

Besides this movement there is another, headed by a Russian lawyer, Rabinowitz, and which may be called Jewish-Christian. Rabinowitz aims at the establishment of a Jewish community recognizing Jesus as the Messiah, but retaining such Jewish features as the circumcision and the Sabbath. He is also laboring for the revival of the Hebrew language. There is at least one Jewish-Christian colony in Palestine.

There can be no doubt that the restoration of the Jews to the land of their fathers is one of the features of the present time, the importance of which was never better realized than by the ancient writer who said: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—*Deseret News*.

UTAH NEWS.

(Summarized from the papers of the State.)

A million and a half pounds of wool, mostly the property of Utah men, is on hand at Hilliard, Wyoming.

In September next there will be opened in Ogden, in connection with the State School for the Deaf and Dumb, the State School for the Blind. This school will be free to all children whose sight is too defective to allow of successful work in the public schools. The State school for the blind and the State school for the deaf and dumb have been amply provided for. The general government gave each of them 100,000 acres of land. This land, when sold, will provide for them a permanent endowment. The State has given these schools the buildings and grounds formerly occupied by the Reform school. These buildings occupy a commanding and healthful site in the city of Ogden.